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REPORTS.

HERMES, Vol. XXVIII (1893).

I.

F. Studniczka, *Kyrene und Kallimachos*. There are two versions of the myth of the nymph Kyrene. In the older version, which we have in Pindar, P IX (after the *Ῥοῖαι*), Kyrene fights with the lion before she is transferred to Libya by Apollo. In the younger version, the combat with the lion follows her transfer to the region that bore her name, and the victory over the lion gives her the right to rule the land. The scene of the struggle is the *ὄχθος ἀμπίπεδος* or *ἀργινόεις μαστός* of Pindar. Both of these versions are found in the hymns of Kallimachos, the earlier in the Artemis hymn, the later in the Apollo hymn. The reason for this change is to be sought in the poet's designed parallelism of Apollo and Ptolemy Euergetes, and the poem belongs to the time when the new king had won back with the hand of Berenike the rule over the Cyrenaica. 'Berenike is our new Kyrene.'

G. Schulze, *Varia*. 1. K 236 *φαινόμενων* is equivalent to *ἐθελοντῶν* 'volunteers.' *φαίνεσθαι* is the German 'sich melden,' the Latin 'profiteri.' 2. In Anthol. Pal. VII 425, for *δόμων φύλακα μελεδήμονα* read *δόμων φιλακᾶν μ.*, the *ν* having been first assimilated and then dropped, ΦΥΛΑΚΑ(Μ)ΜΕΛΕΔΗΜΟΝΑ. This assimilation followed by dropping will account for the discrepancy between the second line in the famous epigram, Paus. V 24 *ἰλαῶ θυμῷ τοῖς Λακεδαιμονίοις*, and the second line on the stone, I. G. A. 75, where there is no room for Σ between I and Λ. Read ΤΟΙ(Λ)ΛΑΚΕΔΑΙΜΟΝΙΟΙΣ. 3. Aischyl. Eum. 352, for *Ζεὺς γὰρ αἱματοσταγὲς* read *Ζεὺς ἑαρροσταγὲς*, *ἑαρ* being Kypriote for *αἷμα*. 4. In Hegemon ap. Athen. XV 698 C, supply, with Brandt, *σπελέθους* to *μετεωρίζοντες*, and comp. X. Cyrop. II 3, 17. 5. Theokr. XVI 97, *διασῆσαι* is not from *δίωστημι*, but from a lost *διαστέομαι* = *διάζομαι* = *ὕφαινω*. 6. *Μύσκελος* (*μυσκέλευδρα*· ἃ ἡμεῖς *μυόχοδα*, Hesych.) and *Σκάρειος* (*σκάρ* : *σκόρ* = *τέκμαρ* : *τέκμαρ*) have been counted among the unsavory names like ΚΟΙΠΙΑ in Kaibel 314, but *Μύσκελος* means 'bandy-legged' and *Σκάρειος* comes from the fish *σκάρος*. 7. Strabo, VIII 356 has *τὸν ἐν Θετταλίᾳ Ἐνιπέα* ENICEA *γράφουσιν*. For ENICEA Meineke would write ΕΛΙΚΕΑ, Schulze ENIKEA. At the same time it is to be noted that Curtius in his Grdz.⁵ 461 has made a blunder in saying that the river *Ἐνιπέυς* is called *Ἐνικεύς* in the scholia to Pindar, Ol. XI 72. The *Ἐνικεύς* of Ol. XI 72 is not a river, and Osthoff and Meister have calmly followed Curtius into the mire.

Th. Mommsen, *Grabschrift des Kaisers Constantius Chlorus*. Mommsen first gives the text of an epitaph in elegiacs beginning 'Hic decus Italiae tegitur Constantius heros,' printed in Rossi, *Inscr. Chr. I*, p. 265, and Dümmler, *Poetae Latini aevi Carolini*, I, p. 78. Who is this 'Constantius heros'?

Rossi identifies him with Constans, consul of the Eastern Empire in 414 A. D. Mommsen proceeds to argue that the subject of the epitaph is Constantius Chlorus, the father of Constantine the Great, and that the epitaph was not composed after the death of Constantius, but was an anticipatory tribute, such as we often find in antiquity.

G. Kaibel, *Sententiarum Liber Sextus*. I. So. Ai. 669, K. defends the traditional τὰ δεινά against Wilamowitz's τὰ θεία. After τὰ θεία the addition of τὰ καρτερώτατα would be flat. In v. 674, δεινῶν τ' ἄμμα, no change is to be made. τε shows the close connection between the rising of the sun and the falling of the winds, and we are to construe: πόντον στένοντα (τὸ τῶν) δεινῶν πνευμάτων ἄμμα (inner object) ἐκοίμισεν, 'lulled to rest the sea that moaned the blasts of fearful winds.' In v. 675, ἐν δ' ὁ παγκρατῆς κτέ., ἐν is adverbial. So. El. 1416, for ἐν γὰρ Αἰγίσθῳ θ' ὁμοῦν read σοὶ γὰρ Αἰ. κτέ. II. The Platonic Menexenos is full of poetical diction, and often approaches poetical rhythm; and poetical reminiscences may account for the inconcinnity of 238 C πολιτεία γὰρ τροφή ἀνθρώπων ἐστίν, καλὴ μὲν ἀγαθῶν, ἡ δὲ ἐναντία κακῶν. We are not to follow Schleiermacher, who restores the balance in obedience to Dionysios, de admiranda vi c. 26. 'Cavendum enim est ne quis integriora apud Dionysium quam in Platonis codicibus scriptoris verba tradita esse arbitretur.' Stob. Floril. 43, 86 has: πολιτεία γὰρ ἀνατροφή ἀνθρώπων ἐστὶ, καλὴ μὲν ἀγαθῶν, μὴ καλὴ δὲ κακῶν, which agrees partly with the codices, partly with Dionysios. Kaibel thinks that the author had before him a couple of verses of a tragic poet: πολιτεία γὰρ ἀνθρώπων τροφή, καλὴ μὲν ἀγαθῶν, ἡ δ' ἐναντία κακῶν. μὴ καλὴ δὲ is a gloss for ἐναντία δέ. A similar gloss occurs in Hippokrates, Epidem. VI 2, 17, where τὰναντία σημαῖνον is glossed by σημειῖον κακόν. The puzzling ἡ εὐ (σημεῖον κακόν) which in Galen, XVII 973 becomes σημαῖνον εὐσημεῖν κακόν, is simply ἡ εἰ, i. e. σημαῖνον ἡ εἰ (σημαίνει). ἡ εἰ is the suggestion of the right reading. In Cornutus, c. 14, p. 18, on the other hand, the scribe substitutes for a reading which he does not understand something that he thinks he understands: καὶ ὁ Ἐπίχαρμος αὐτίκα 'εἰ τε τι' φησί 'ζατεῖ σοφόν τις, νυκτὸς ἐνθυμητέον. εἰ τε τι is naught, and αὐτίκα is for αἰ τι κα (ζατῇ σοφόν τις, νυκτὸς ἐνθυμητέον). III. Xenophon, On Revenues. A number of small corrections. Further, IV 13, for ἀπ' αὐτῶν μὲν οὖν ἔγωγε ἀφ' ὧν κτέ, read αὐτὸς μὲν οὖν. In like manner ἀπ' αὐτῶν has crept in before ἀφ' ὧν in (Plat.) Hipparch. 227 D. In V 2, for παραγιγνώσκουσιν read παραγιγνώσκουσιν (παραγιγνώσκουσιν). IV 43 read συνήκοι τ' ἂν τὰ ἔργα εἰς ἐν ἑκάστον τῶν τειχῶν. IV. In Apollodor. Com. ap. Stob. Flor. 46, 15, v. 2 read πρὸ τοῦ λόγου μὲν. In v. 7 οὐδὲν γὰρ αἰσχροὺν ἐστὶν αὐτὸν ἀποτυχεῖν, the last word is perfectly correct. Your politician is unabashed at failure. V. Anthol. Pal. XIII 5, an epigram by Phalaikos, the dialogue is carried on not by a traveller and four deceased athletes, but by the athletes themselves, who were two in number. In another poem by the same author read ὄφρα Δύκωνος ἄλλ' ἔτ' εἶη, (ὁ σσας γὰρ καθύπερθε λαμπρὸς ἀνὴρ,) μῦμα κτέ. τὸ δὲ καὶ τι κτέ. VI. In Kallimachos, Ep. 5 (ap. Athenaeum, VII 318 B C read μηδὲ μοι ἐν θαλάμῳ . . . τίκτεται (middle) νοτερῆς' ὤεον ἀλκονίς. This epigram gives Kaibel occasion to discuss a chapter in Aelian (Hist. An. VI 58), in which that scribbler rehases sundry jokes about the phoenix at the expense of Kallimachos. Unfortunately, Aelian does not give his source. VII. Comparison of Kallimachos, Hymn. Del. 79 and Statius,

Silv. I 3, 39. K. thinks that very many of the difficulties in Statius are to be solved by exegesis rather than by criticism. VIII. Herondas, II 60. The point of *ὅσα κῆμπίσση* lies in the inept quoting of a proverb that has nothing to do with the situation. IX. Fragment of Rhianos preserved by Stobaeus (Flor. 4, 34), with a brief commentary. X. Restoration of the Mikythos inscriptions (Roehl, I. G. A. 532, 533). XI. On the Epicharmian and Euripidean fragments in the Flinders Petrie Papyri, VIII, Plate 3, which K. considers mere cobblings.

H. von Arnim, Ein Bruchstück des Alexinos. In Philodemos *περὶ ῥητορικῆς*, Lib. II, Col. XLIII 26 (p. 77 Sudhaus), the three greatest authorities of the school, Epikuros, Hermarchos and Metrodoros, are cited in support of the thesis that sophistic rhetoric, so far as it has to do with style and epideictic discourse, is a *τέχνη*, whereas the training for political and forensic oratory cannot be technical in the strictest sense. What Hermarchos has to say grows out of an attack on the doctrines of an opponent, whose views are given in summary by Philodemos. Who is this opponent? von Arnim maintains that it is the Megarian Alexinos, called in jest *ὁ Ἐλεξινοῦς*. The treatise is entitled *περὶ ἀγωγῆς* 'de educatione,' and the fragment preserved by Philodemos contains in the first half an enumeration of those parts of rhetorico-sophistic instruction which he considers aimless. He scouts training in *elocutio* (*περὶ λέξεως*), in the technical development of the memory (*περὶ μνήμης*), and in the solution of *ἀπορίαι* that occur in reading the poets, and the only thing that he thinks of value in the whole scheme of rhetorical teaching is the training of the student in framing proofs and refutations. To be sure, these proofs and refutations deal only with probabilities. Scientific certainty is to be gained only by a very different course of study under a very different kind of teacher—Alexinos, to wit. With these views of Alexinos, Hermarchos is by no means agreed, and thinks that Alexinos has been, on the whole, too lenient in his judgment of the rhetoricians.

A. Reuter, Untersuchungen zu den römischen Technographen Fortunatian, Julius Victor, Capella and Sulpitius Victor. A treatise of 62 pages, which does not admit of an abstract. It is a codification, so to speak, of the Latin *artes* of the fourth and fifth centuries, and reproduces the traditional system of the time. In the arrangement of the material Fortunatianus is followed, because he is the strictest in his disposition of the subject and almost always the fullest of matter. The special student of antique rhetoric will find something here and there on these dry bones, but most readers will be satisfied with the impression of an arid systematization borrowed from Hermogenes, with occasional draughts on Cicero and Quintilian in those parts of rhetoric which did not yield so readily to the skeletonizing process.

Alfred Gercke, Varros Satire Andabatae. The Andabatae were gladiators who 'fought on horseback, armed with small, round shield and spear, and a visored helmet without eyeholes, and charged each other in the dark'—fit emblems of the blindness and chance-medley of the human race. Hence the title of Varro's Menippean satire, Andabatae, which is the work of a pessimist, who sneers at the poor reasoning of the learned world and mocks at the wiseacres who repeat the old formula *τέτοκεν ὅτι γάλα ἔχει* and explain thunder and lightning by the bursting of an inflated bladder.

J. Kirchner, *Zwei Athenische Familien aus den drei letzten vorchristlichen Jahrhunderten*. The two families are the family of *Εἰρηνικλείδης καὶ Μικίων Κηφισαῖος* and the family of *Μνησίθεος Ἐχέδημον Κυνάθηναίος*.

Miscellen. Zu den Oinotropen bei Kallimachos (Ferdinand Noack). Noack shows the *αἵτιον* which led to the mention of the Oinotropoi by Kallimachos, the same Oinotropoi who were changed into doves (comp. Ov. Met. XIII 622 foll.; Schol. Verg. Aen. III 80; Lykophr. 581-3).—Coniectanea in Philodemi Rhetorica (H. v. Arnim).—Kandake (U. Wilcken). The *κυρία βασίλισσα* of C. I. G. III 5080 is Kandake.—Zu Kaibel, Epigr. Gr. ex Lap. Conl. 553 (H. Dessau). The Antigonos, son of Philippos mentioned in this epigram occurs in Dio Cassius (77, 8) and belongs to the time of Caracalla.—*Pontarius* (A. Funck). The spelling of this word (I. R. N. 2378 = C. I. L. X 1074) is assured by a gloss *gefirobatis* (*γεφυροβάτης*), *pontarius*, and we are not to change it with recent lexicographers into *punctarius*. But what was the business of these *pontarii* in the amphitheatre? Did they jump from a bridge into the water? [or did they push the unfortunate *sexagenarios de ponte*?] We shall never know.—Des Fulgentius Schrift über die Musik (R. Reitzenstein). Sittl reported in 1882 that the MS of this work was lost. It turns up safe and sound in the Codex Ashburnhamiensis, and we are not to sorrow as those who have no hope.

II.

U. Wilcken, *Ein neuer griechischer Roman*. Under this taking title Wilcken publishes a fragmentary story from a Berlin papyrus MS (P 6926). Upon a long description of the papyrus itself, with an excursus against Birt, follows the text, with Kaibel's readings and restorations. In the first fragment we have the fervid plea of a young man in his seventeenth year, who seeks his cousin in marriage, and will not allow her tender age to be a bar to their union. 'Maidens generally marry at fifteen, some of them, in fact, have children at fourteen. "Wait two years?" No, not he!' The girl who is sought in marriage tried to speak, but never a word did she succeed in uttering, and so she burst into tears and turned first red and then pale. Thereupon Thambe, the mother of the suitor, takes up her parable, begs the girl not to misjudge her son, and folds her in her arms, where the young thing lies, pressing her throbbing heart on the bosom of the future mother-in-law. The second fragment transports us to far different scenes, in which the hero of the romance, Ninos, is marshalling his army for conquest. It is only too evident, therefore, that this new Greek romance is a very old story after the orthodox pattern of the other romances that we know. There is no end of love-making in these stories, no end of marvellous adventures in foreign parts, and this Ninos romance is true to the double movement. The most interesting point in the whole matter is the date of the story. The MS. according to Wilcken, was written at the latest in the middle of the first century after Christ, and may be considerably older. The story itself may go much further back, and the probabilities are that it belongs to the first century B. C. and that it is the oldest extant Greek romance. If this is so, it shows that the romance had even then assumed a fixed type and followed norms that had to be respected.

B. Niese, *Zur Chronologie des Josephus*. A study of the contradictions in the Josephan chronology that are due to the employment of different sources. These contradictions are, most important in the period before the Babylonian exile, but in this paper Niese treats of the chronology of the later time, the chronology which is common to the *Bellum Iudaicum* and the *Antiquitates*.

U. Wilcken, *ΑΠΟΓΡΑΦΑΙ*. These Egyptian *ἀπογραφαί*, first studied by Wilcken in 1883, the writer now divides into two classes: 1. *ἀπογραφαί* proper, or returns of taxable property and persons, and 2. *κατ' οἰκίαν ἀπογραφαί*, census returns. The provincial census seems to have been taken every fourteen years. The indication of the age serves to show the limits of the poll-tax, which began in the case of men at fourteen, in the case of women at twelve, and lasted until sixty-five. The poll-tax was called *λαογραφία*, and Wilcken thinks that it was imposed in order to cover the heavy expense of taking the census.

Adolf Busse, *Die neuplatonische Lebensbeschreibung des Aristoteles*. The *Vita Pseudo-Ammoniana* and the *Vita Marciana*, the latter first published in 1861, are evidently closely related. The only question is whether both came from the same source or the one is derived from the other. Rose decides for the common source, but even a hasty examination of the language reveals the later age of the *Vita Pseudo-Ammoniana*, which forces us to depress its time to the Byzantine period, whereas the language of the *Vita Marciana* shows its kinship to the work of the latest Neo-Platonists, and all the statements that are peculiar to the *Vita Pseudo-Ammoniana* are simply combinations from the data of the *Vita Marciana*. The only passage in the *Vita Pseudo-Ammoniana* that cannot have been derived from the other *Vita* pertains to Aristotle's services to logic, and this was evidently inspired by the treatise on logic to which the *Vita* is prefixed. The dependence of the one on the other is therefore sufficiently proved. As to the author of the *Vita Pseudo-Ammoniana*, Busse tries to show that he is Elias, the pupil of Olympiodoros. The *Vita Marciana* consists of detailed excerpts from an older life, with statements from other sources interspersed, regardless of the connection, and Busse maintains that the author of this epitome belongs to the same sphere of thought with Simplicius, to whom he owes a great deal.

Emil Thomas, *Miscellae Quaestiones in L. Annaeum Senecam Philosophum*. Critical notes on Gertz's edition of the *Dialogues* and of the treatises *De beneficiis* and *De clementia* occupy two chapters. In the third various passages of the *Epistulae morales* are taken up in the same way, and the fourth chapter deals with the sixth epigram (Haase) and a few places in the *Tragedies*.

G. Busolt, *Die korinthischen Prytanen*. The change in the constitution of Corinth and the installation of the annual prytanis are generally accepted as historical facts, on the faith of Diodoros, VII, fr. 9. The year of this revolution, however, is put now in 745, now in 747, and the part played by the royal family of Bakchiadae is variously conceived. But a closer examination of the record shows that the dates are manufactured after the familiar fashion of counting by *γενεαί* from a fixed point which becomes unfixed in the same way. It makes a considerable difference whether we take 1104 as the year of the

Return of the Herakleidae with Eratosthenes and Apollodoros or 1070 with Ephoros. It makes a considerable difference how many years we give to a generation. The numbers in this account are evidently doctored, and the ninety annual prytaneis are quietly to be struck out of history. Kypselos as βασιλεύς replaced the βασιλείς of the oligarchy, and as to the origin of the term πρύτανις, it seems natural to suppose that after the fall of the tyrannis in Corinth, the ἄρχων ἐπώνυμος was called πρύτανις. So we find an eponymous πρύτανις in the Corinthian colony Anaktoron, a title which must be subsequent to the fall of the Kypselidai. And the same is in all likelihood the case in Korkyra. Kypselos would never have introduced a title that belonged to the period of the oligarchy.

B. L. GILDERSLEEVE.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. XLVIII.

Pp. 1-40. Beiträge zur Geschichte der Landwirtschaft bei den Griechen. III. E. Oder. (Cf. vol. XLV 58 ff. and 212 ff.; A. J. P. XII 373). The Byzantine collection, αἱ περὶ γεωργίας ἐκλογαί, was written about 950 and dedicated to Constantinus VII. These eclogues cannot be in their original form; many passages have been omitted, and the order disturbed. The original eclogues upon which this work is based were written at least three hundred years earlier by Cassianus Bassus, and dedicated to his son.

Pp. 41-52. Die Komposition der ersten Satire des Horaz. A. Gercke. The first satire of Horace consists of three parts. The theme of the first (vv. 1-22) is quite different from that of the second (vv. 23-107); the closing part, in spite of the 'ut avarus' of v. 108, corresponds to the first, but has nothing to do with the second. It is unlikely that Horace found these two themes in a single Greek model. Possibly he copied Bion or Ariston in the first part.

Pp. 53-83. Die Lebensgeschichte des Rhetors Aristides. W. Schmid. The dates of the principal events in the life of Aristides are determined by an examination of the *ἱεροὶ λόγοι*. He was born in March or April, 129, and died about 189. His sickness lasted from about Jan. 1, 156, till the end of 172. He began the composition of the *ἱεροὶ λόγοι* in 175. The proconsuls of Asia from 157 to 166 were Julianus (157-162), Glabrio (162-3), Pollio (163-4), Severus (164-5), Quadratus (165-6).

Pp. 84-90. Coniectanea. Fr. Buecheler proposes ἰδών for ἱππῶδόν, Aesch., Suppl. 438; μένει χρέα τίνειν for μένει δρεικτείνειν, ib. 443. In Theokr. I 96 ἀνὰ θυμὸν ἔχουσα may be compared with Vergil's 'attollentem iras'; ib. 117 Θύμβρις was probably a local name for Mt. Aetna, or for some part of it (from θυμ-, θυμιάν, like γαμβρός from γαμ-). In Plut., Quaest. Rom. 42, p. 275 A B. proposes εὐρετής for ἀρετής; in Quaest. Conviv. II 7, 2, p. 641 D ὁ τ' ἄγνος for ἡ ἄγνος. In De Alex. Fortuna, I 9, p. 331 A the words 'Ἀλέξανδρος ἐγὼ Διδὸς μὲν νῖός form a Phalaecian verse with iambic opening. In Porph. ad Hor. Ep. I 3, 6 mercede meras should be read *mercedimeras*, a word which is probably lurking in Nonius' quotation from Lucilius, p. 345 (*meret*). Lucilius seems to have coined the word to imitate the form of *mercedituum* with the meaning of

μοσθαρνεῖν. In Seneca, Ep. 101, §2, we may read *dum ex illa erepat haeret: iam Senecio*; ib. §8, *solicita* for *collecta*; ib. §11, *debilem pede coxo* (= *claudio*, Loewe, Prodr., p. 309; Groeber, Archiv, I, p. 555). C. I. L. VIII, Suppl. 14365, is not only an acrostic but also a telestich.

Pp. 91-109. Aratillustrationen. E. Bethe describes forty-three illustrations in the Madrid MS of Germanicus' Aratus.

Pp. 110-40. Zum griechischen Roman. E. Rohde still maintains (1) that the model of the *Μεροπίς γῆ* of Theopompus was Plato's tale of Atlantis (cf. vol. XLVII 378 ff.; A. J. P. XV 385); (2) that the *Μιλησιακά* of Aristides was probably a collection of independent stories. He refutes some of the principal arguments on which K. Bürger has based his confident statement that the *Μιλησιακά* was a single novel (Hermes, XXVII 345 ff.; A. J. P. XV 388-9). (3) The *Χαρίτων Ἀφροδισιεύς* whose name appears at the beginning of the history of Chaireas and Kallirrhoe is probably the *Οὐλπιος Χαρίτων* of C. I. Gr. 2846.

Pp. 141-6. Die Zahl der Dramen des Aischylos. A. Dieterich. Following the vita in the Medicean MS is a catalogue of 72 titles arranged in four columns. It is possible that a fifth column, also containing 18 titles, has been lost. The whole catalogue would contain 90 titles, the number which Suidas gives (70 tragedies and 20 satyr plays). We know of 79 dramas (66 tragedies and 13 satyr plays).

Pp. 147-51. Die Zeitfolge der rhetorischen Schriften des Dionys von Halicarnass. H. Rabe. The order of composition is (1) ad Ammaeum I; π. συνθέσεως. (2) π. ἀρχαίων ῥητόρων (Lys., Isocr., Isaeus; Dem., Aesch., Hyp.). (3) π. μμήσεως αἰβ. (4) ad Pompeium. (5) π. μμήσεως γ. (6) π. Θουκυδίδου. (7) ad Ammaeum II.

Miscellen.—P. 152. O. Crusius comments upon a new fragment of the *Διονυσίσκος* of Sophocles.—Pp. 152-4. S. Sudhaus emends a passage of the Rhetoric of Philodemus, I 78, 19 ff.—Pp. 154-7. F. Koepp maintains that Attalus III was the son of Attalus II, not of Eumenes.—Pp. 157-60. J. M. Stahl proposes to read *Celsi praetoris* in Juv. VIII 194, referring to P. Juventius Celsus, who was praetor in 106 or 107, and a man of plebeian stock. With this reading the scholiast's remark has some point, 'ignobilioris quam ipsi sunt.'

Pp. 161-74. Chalkedon oder Karchedon, Beiträge zur Geschichte des Kaisers Herakleios. H. Gelzer. In Theophanes, p. 301, 11 de Boor, *Χαλκηδών* should be read for *Καρχηδών*. Jerusalem was taken by the Persians in 614, and the expedition against Chalkedon was made in the following year. The fasti for this period (Pagi, Clinton) need revision.

Pp. 175-95. Der pseudosokratische Dialog über die Seele. V. Ryssel. This Syriac translation of a lost Greek work was made by Sergius, priest and archiatros of Räs'ain, who died at Constantinople soon after 536. Ryssel discusses the text of the Syriac version and gives a translation of it.

Pp. 196-207. Die imperatorischen Acclamationen im vierten Jahrhundert. O. Seeck. Constantine the Great introduced the practice of having an 'acclamatio' on each anniversary of his accession to the throne. From this time on

the numerals found in edicts after the emperor's name denote not the number of his conquests, but the years of his reign.

Pp. 208-39. Zu den Fragmenten der attischen Komiker. Th. Kock (1) replies to some of the criticisms contained in A. Nauck's 'Bemerkungen zu Kock Com. Attic. Fragm.,' and shows that this work must be used with caution; (2) quotes a new comic fragment from the Petrie papyri; (3) discusses the fragments published by Jernstedt in 1891. These were found in three parchments which were discovered in 1850 by Bishop Uspenskij. The back of one parchment gives parts of twenty-five trimeters which belong to Menander's *Φάσμα*. (4) The Lexicon Messanense de iota ascripto gives more than twenty fragments. All but one belong to the Old Comedy.

Pp. 240-7. Zur Geschichte der römischen Provinzialverwaltung. A. v. Domaszewski. IV. Dacia. The province was first divided into Dacia Superior and Dacia Inferior. Between 160 and 170 it was divided into three parts, Dacia Porolissensis, Apulensis and Malvensis, and the rank of the governor was changed from praetorian to consular.—V. Cappadocia. The career of Antius Quadratus, C. I. Gr. 3548, and of Atilius Rufinus, C. I. L. X 8291.

Pp. 248-57. Zu Herondas. W. Schulze discusses some of the proper names in Herondas. *Βρυκίνθηρα* (II 57, Buech.) is to be found in the Rhodian inscription C. I. G. 2537.

Pp. 258-74. Der Geograph Claudius Ptolemaeus. W. Schwarz. Ptolemy's great work on geography contains many serious errors in the statements of positions and distances.

Pp. 275-83. Ueber eine Scene der aristophanischen Wolken. A. Dieterich. The passage in the *Clouds*, 250-275, is a parody on the Orphic rites and hymns.

Pp. 284-9. Zur Ueberlieferung der Elegien des Maximianus. L. Traube. The Latin MS 2832 in the National Library at Paris contains the first six lines of the Elegies of Maximianus. This MS is assigned to the second half of the ninth century.

Pp. 290-8. Lescheos-Lesches. O. Immisch justifies the nominative form *Λέσχεως* for Pausanias, X 25, 6.

Miscellen.—P. 299. J. Zingerle proposes to restore [*πανουργ*]αν in the speech of Hypereides *κατὰ Ἀθηνογένους*, Col. I Z. 12.—P. 299. O. Crusius. Note to Fr. Rühl's article, vol. XLVII, p. 460, with a parallel from Herod. VIII 55.—Pp. 299-303. J. Wackernagel. Notes on Greek epigraphy. (1) On *ναῦσσον* and the ancient 'sampi.' (2) In some inscriptions the lower of two lines must have been written before the upper. (3) FOTI in I. G. A. 322 is for EOTI, to be read as *ἡ ὄτι*.—Pp. 303-7. F. Skutsch finds traces of the Iambic Law in Lucilius.—Pp. 307-11. E. Riess. Note to H. Düntzer's paper on the Canidia poems of Horace, *Jahrb. f. Philol.*, 1892, 577 ff. For the magic rites mentioned in these poems D. has not made sufficient use of the striking parallels furnished by the Paris papyri.—Pp. 311-12. G. Karo. Textual notes on Caes., B. C. I 5; 25; 32.—Pp. 312-13. Ed. Wölfflin. The title of the Germania of Tacitus in the Codex Leidensis is 'de origine situ moribus ac populis Germanorum.' That this was the original title is made

probable by the title of Cassiodorus' *Historia Gothica*, 'origo eorum et loca moresque.'—Pp. 313–20. M. Manitius. On Lupus of Ferrières, a humanist of the ninth century, and the importance of his letters for the history of philology.—P. 320. F. B. The spelling *pedicare* is supported by *pdicavit*, C. I. L. V, Suppl. 670.

Pp. 321–41, Nausiphanes; pp. 552–64, Aristoteles bei Epicur und Philodem. S. Sudhaus publishes two passages from the *Rhetoric* of Philodemus. The first gives some information in regard to Nausiphanes, the teacher of Epicurus; the second bears upon the rivalry between Aristotle and Isocrates, and their schools of rhetoric.

Pp. 342–7. *Britannische Legionsinschriften*. A. v. Domaszewski. There were two legions stationed at Chester, at least in Vespasian's time, perhaps even in the days of Claudius and Nero.

Pp. 348–54 and 529–51. *Varroniana*. E. Norden. I. *Ad libros antiquitatum divinarum*. The influence of Varro is found in Cic. *Tusc.* I 12, 28 sq.; Minucius Felix, 21, 3; Augustin. VIII 5. II. *Ad Varronis libros de scaenicis originibus*, Scaurum logistoricum, et de L. Accio grammatico. III. *De satura ἔχω σε, περὶ τύχης* et de logistorico 'Marius de fortuna.' IV. *De genere quodam dicendi Varroniano* (a construction κατὰ σύνεσιν).

Pp. 355–79 and p. 484. *Zwei Iliashandschriften des Escorial*. E. Bethe.

Pp. 380–97. *Lucan und seine Quellen*. C. Hosius. Lucan's principal source was Livy. In the treatment of his subject he seems to have freely imitated not only Vergil, Ovid and Seneca, but also Curtius Rufus and Manilius.

Pp. 398–419. *Zu dem Traumbuche des Artemidoros*. H. Lewy maintains that Artemidorus derived much of the material for his *Ὀνειροκριτικά* from the Jews.

Pp. 420–32. *Helena bei Vergil*. F. Noack defends the passage *Aen.* II 567–88. In *Aen.* VI 515–30 Deiphobus is laboring under a delusion.

Pp. 433–47. *Zur pseudhippokratischen Schrift περὶ ἐβδομάδων*. Ch. Harder.

Pp. 448–71. *Die Befreiung Thebens*. E. Fabricius. The narrative of Xenophon may be supplemented and corrected from the accounts of Diodorus, Deinarchus and Plutarch. Xenophon purposely conceals the proceedings of the Athenians in regard to this revolution.

Miscellen.—P. 472. L. K. Enthoven. *Zu Herodian's Kaisergeschichte* (V 1, 3; V 5, 1).—Pp. 472–4. H. Lewy. *Zu Martial. Epigr.* XI 94 (per Anchilalum).—Pp. 474–9. M. Manitius. I. *Zur Anthologia Latina* (Florus, Symphosius, the *Carmina duodecim sapientum*, and poems 730 and 897). II. *Zu Rutilius Namatianus* (his fondness for polysyllables, and his indebtedness to earlier Roman poets). III. *Zu Plinius dem Aelteren und Orosius*.—Pp. 479–82. M. Ihm. *Excerpte aus Columella in einer Pariser Handschrift*.—Pp. 482–3. G. Schepss. *Zu Grilius*.

Pp. 485–511. *Ein Problem der griechischen Geschichte*. F. Koëpp. The historical reality of the treaty of Callias (erroneously called the treaty of Cimon) must be regarded as not proven.

Pp. 512-28. Ein sophocleischer Vers und das Urtheil über Clitarchs Stil in der Schrift vom Erhabenen. O. Immisch. The two Greek verses quoted by Cicero, Att. II 16, 2, cannot be assigned to Sophocles on the strength of the treatise *περὶ ὕψους*, III 2. In the latter passage the *μικροὶ αὐλισκοὶ* denote the *κομμάτια* of the Asiatic style. In Cic. Or. 69, 230, Immisch proposes to read *in quoddam genus abiectum incident dithyramborum simillimum*.

Pp. 565-78. Die Tyrische Königsliste des Menander von Ephesos. F. Rühl.

Pp. 579-91. Komiker-Fragmente im Lexicon Sabbaiticum. Th. Kock. The Lexicon Sabbaiticum published by Papadopulos-Kerameus in 1892 gives about thirty new fragments of Attic comedy (Cratinus, Crates, Pherecrates, Eupolis, Aristophanes, Plato, Archippus, Strattis, Nicochares, Sannyrion, Apollonides, Philetaerus, Menander and nameless fragments).

Pp. 592-601. Dämonen der Unterwelt. O. Rossbach. Notes on the 'ianitor,' who is not Cerberus but a domesticated Briareus, and on 'Οκυρος.

Pp. 602-21. Die Zusammensetzung der Kaiserlegionen. O. Seeck. The usual means of keeping the legions up to their proper strength was the recruiting system, but the emperors found it more and more difficult to secure suitable volunteers. Under the Julian Caesars the legions were made up almost exclusively of Italians, but under Claudius and Nero provincials were accepted. From this time onwards the number of provincial legionaries steadily increased, and by the time of Trajan and Hadrian the percentage of Italians was very small. Antoninus Pius did not hesitate to fill up vacancies in a legion in the province where it happened to be stationed, and Marcus Aurelius was glad to accept foreigners.

Miscellen.—Pp. 622-6. L. Radermacher. Textual notes to Eurip. Androm. 929; 537 ff.; 24 ff.; Iph. Aul. 345; Plat. Sophist. 243 B; Charm. 165 D; Xen. Memorab. II 1, 23; Dion. Halic. de Demosth., p. 1072 R; 982 R; de Lys. 459, 8; Diodor. Sicul. V 43, 3; XV 47, 2; XII 42, 2.—Pp. 626-8. W. Schmid suggests that the false nominative form *Δέσχεως* in Pausanias is derived from an Ionic source, possibly from Hellanicus of Mytilene.—Pp. 628-31. E. Bruhn. Euripidea. Textual notes to Suppl. 557; Troad. 960; Iph. Taur. 1135; Helena, 921; Ion, 714; Rhesus, 912.—Pp. 631-2. F. B. quotes two Attic inscriptions to show that *pareutactoe* is the right reading in Nonius, p. 67, 11 M., not *parectatoe*.—Pp. 632-4. G. Knaack. In Aen. II 567 ff. and VI 517 ff. Vergil has followed two different traditions.—Pp. 634-5. M. Krascheninnikoff. Zur lateinischen epigraphischen Anthologie.—Pp. 635-6. M. Ihm. On two magic formulae, one given in one of Poggio's stories, the other in Ps. Apul. CXX 2.

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